A U M

May my thoughts, now small and narrow, expand in the new existence, that I may understand the precepts thoroughly and never break them or be guilty of trespress.—
Inscription in Temple of Nakhon Wat.

THEOSOPHY

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AFTER DEATH STATES

I.

TWO kinds of natures are spoken of in *Bhagavad-Gita* as existing, active or dormant, in beings in this world, "that which is god-like, and the other which is demoniacal." Of the former it is said that "never to an evil place goeth one who doeth good," and that after his stay in heaven or Devachan the good returns to earth and more and more "comes in contact with the knowledge which was his in former births, and struggles more diligently towards perfection."

Of those in whom the demoniacal disposition is active, Krishna states that they "know not purity or right behavior, and are fast-fixed in false delusions. Being more and more deluded in each succeeding rebirth they go at length to the lowest region."

The truly Wise are said to be those in whom the quality of *Sattva,* or purity and goodness, predominates. The wholly deluded are called those in whom the dark quality of *Tamas,* or indifference and recklessness, is supreme, and those who are governed by their appetites and desires are said to be under the dominion of *Rajas.*

In accordance with the prevailing quality is the mental and moral disposition of the embodied Soul, and his faith is born from his own disposition. The *Gita* further states that those of the good quality fix their faith on the gods; those of the rajas quality worship the Celestial Powers; while those in whom tamas is predominant "worship elemental Powers and the Ghosts of dead men." The ninth chapter says that those who "worship the gods go to the gods"—that is, to long periods of devachanic rest and enjoyment in the intervals between incarnations. "The worshippers of the celestial powers go to them"—that is, to Tribuvana, the upper regions of Kamaloka. "Those who worship the evil spirits go to them." These

evil spirits are the Bhutas, which is the same as Ghosts of dead men, the shades, shells and reliquæ of the seance room.

"From the satva quality Wisdom is produced," says the *Gita* in another chapter, referring to those who become spiritually illuminated. These go neither to Devachan nor to Kamaloka, but in the intervals between incarnations as well as while embodied on earth, are free from delusions of any kind. These are the Mahatmas, the Masters, the Elder Brothers, in whom alone Wisdom reigns. In this kind of beings knowledge takes the place of faith of any kind, and They "comprehend all actions without exception," because they "see the Self in all things and all things in the Self." This is the supreme state or condition of perfected being.

There are thus in truth four great classes into which Humanity is divided, (a) the Wise, (b) those whose faith is satvic; (c) those whose faith is rajasic; (d) those whose faith is tamasic.

It is clear that these castes exist among men today, as always. The sincere and thoughtful believers in the great religions, the good man of any sect or none, belong to the satvic class. The restless, the seekers, the wanderers from one fold of faith to another, are the rajasic. The tamasic are the gross-minded, the materialistic, the complacent vain and self-satisfied in any faith. All these rely upon their "faith," whether that faith is pure, mixed, or wholly impure. But the highest caste has no "faith" of any kind: they have Knowledge.

The basis of all action, whether mental, moral or merely physical, is either faith or knowledge, and according to the knowledge or the faith of the being, so are his life and his actions. Only that faith which is satvic in character can hope to mount to Wisdom, for only in true faith is there the possibility of "right thought, right speech and right action." To all such Krishna gives the method by which faith is transformed into Spiritual Knowledge: "Seek this Wisdom by doing service, by strong search, by questions, and by humility. The Wise, who see the Truth, will communicate it unto thee, and knowing which thou shalt never again fall into error."

The four worlds, or Varshas, and the four Ages of mankind are related to the four castes. In the Golden Age of any great or subrace the Satya-yuga exists because the leaders of mankind are the Wise. In the Silver or Treta-yuga the leaders are those whose faith is pure; in the bronze or Dwipara-age the leaders are those whose faith is mixed, partly pure and partly impure; while in Kali-yuga, the black or iron age, the leaders of mankind in religion, art, science and government are those who should be servants, for spiritually and morally they are tamasic in character; "esteeming themselves very highly, self-willed, full of pride, and ever in pursuit of riches, they perform worship with hypocrisy and only for outward show. Indulging in pride, selfishness, ostentation, power, lust, and anger," they are the enemies of the Spirit and of the spiritual progression of humanity.

According to the teachings of Theosophy, the Wisdom-Religion, the Caucasian race as a whole is in Kali-yuga and has been for more than five thousand years, and, as it is the leading race among mankind, the other races are in still worse case. That we are and have been, since before the so-called "historical period," in Kali-yuga is easily seen. Among all the myriads of "leaders of mankind" in every nation and in every great direction of human effort, who has been truly satvic in his faith, his life and action? Kings, prelates, statesmen, scientists, philosophers, poets, warriors, merchants—who among all these in history has been "without variableness or the shadow of turning" in "doing service, strong search, asking questions and humility?" Pythagoras, Plato, Marcus Aurelius, Cincinnatus, Thomas à Kempis, Giordano Bruno, Hypatia, Washington, Lincoln, Thomas Paine, and a few others, lesser known to Western readers—how scant a handful of those whose "faith is pure" and whose life is given over to "devotion to the well-being of that great orphan—Humanity."

And if we search the scrolls of history and tradition for those whose life and words were an embodiment of Spiritual Knowledge, the record is sparser still. Buddha, Jesus, H. P. Blavatsky, Krishna —who else has "spoken as one having authority"—the authority of a Wisdom which is beyond Space, and Time, and Change? Of whom else can it be said that their Message is able to lift the satvic faith to Knowledge of the mysteries of Life, and Death, and Action —the mystery of Being, Cosmogenetic and Anthropogenetic?

Although the *Bhagavad-Gita* was written more than fifty centuries ago it still speaks to us across the span of the intervening generations as new, as clear, as philosophically accurate, as scientifically correct and descriptive, as though the Shepherd Savior were standing in our midst, and we the listening Arjuna. For mankind has not changed. Only the environment of speech and action has changed. "The poor ye have always with you," and tamasic worship, broken only by occasional irruptions of rajasic leadership, still sways and rules the masses of mankind in church and state, in the home, in the nation, in the race.

Although but a generation ago H. P. Blavatsky delivered into our hands a restoration "of that which was lost" to the Western World, its effect thus far has been for the most part that of new-fallen rain upon a dusty, parched, infected land. Weeds of all kinds have sprung up, threatening the growth of whatever satvic seeds have germinated in the hearts of men. Under the law of Karma we know that every action is followed by its equal reaction in the opposite direction. Every injection of the leaven of spiritual knowledge into the world is followed by an inlet from the nether worlds—the "muddy torrents of Kamaloka" are loosed.

Mediumship and necromancy are the other pole from adeptship and spiritual knowledge. Spiritualism, psychic research, new thought, christian science, ceremonial magic, ritualism, phallic wor-

ship, oriental cults, hypnotism, and numerous other breeds and brands of tamasic and rajasic faiths have reincarnated. They are as ancient as man and are no whit different now from the same thing in Krishna's day or in the time of Buddha or of Jesus. They spring from man's ignorance, and each man is attracted to that form of the old faith to which his disposition makes him subject. We are not here on earth for the first time, and when we come in contact with the *faith* we had in former births we are drawn to it as surely as the satvic Soul comes in contact with the *knowledge* which was his in former births. Unless our attitude has changed meantime, so that our faith and our works lead us to a clean life and an open mind, our heart is not pure, spiritual perception is dormant in us, we are irresistibly sucked into the muddy torrent of former delusions and take that to be the real, true, and holy which is "of the demoniacal nature" because it leads more and more to soul-blindness and the materialization of the spiritual.

Once sucked into the fatal maelstrom of ancient errors few there be who escape complete engulfment. Unless happily the karmic stamina of some former beneficence, or "eloquent, just and mighty Death" steps in and obstructs the downward path, there is no escape. "Our affinities save and anon damn us."

"There are many men and women now on earth who studied and practiced occultism long ago in other lives and made some progress. But they went too much along the line of astral science, of alchemy, of magic pure and simple. Thus they not only deluded themselves, but made a strong affinity between themselves and the lower group of agents in Nature. The consequence is that they are now reborn with two natures, the one opposing the other. One is the old force of a desire for a really spiritual life, and the other a strong passional nature that is due to the forces generated along the lower lines of force. A continual war is set up. The old astral knowledge is obscured; the old spiritual desire is present; while the astral knowledge and practice as well as the alchemical study or force has been transformed into passion, and trouble and delay are the result. Alchemy is mentioned because in that study there is a continual investigation of forces that belong to the lower groups of agents. There is no doubt that many of the old alchemists obtained results that would be very astonishing. But what, after all, did they get? Nothing save a tendency along that line; and it, dealing only with the lower elements, must if followed for many lives plunge one at last down the steep declivity of black magic. For in the course of time the lower manasic parts of the nature being always accentuated, bad motives are engendered, all good ones are lost by a gradual atrophy, and selfishness becomes the pervading influence. The shortness of human life interferes here most beneficently, for periodically men are compelled to die, and being born among different surroundings they are thrown off the track by the deliberate action of others and have a chance of being put again and again in the right road."

If only these words could be burned in letters of fire in the heart of every student attracted to Theosophy and occultism what miseries might not they and the whole human race be spared. But though the great Goal is One, each must find that goal by his own efforts. All that the "deliberate action of another," however Wise, can do is to aid and help on the progress of those who seek in the right way, or to obstruct the path and hold back the evil Karma of those who take the Left-hand road.

With forty years of theosophical history by which to profit, and with the "ancient errors" being everywhere repeated before our eyes, students should be keenly alive to the "two natures" in themselves, and closely observant of their action in others; otherwise, as sure as Fate, they will be caught in the current of the "lower groups of agents in nature", caught in some of the many tangled webs of the "Lower Manasic parts of the nature," without themselves being aware of the fact. This happens, and has happened, to many students of Theosophy. Nor is it confined, as some might fancy, only to the intellectually weak and poorly educated. One has but to read the writings, inform himself as to the actions, and observe the manifested characteristics, of many who pose as theosophical teachers, exponents and leaders, to see them in all their nakedness as among those to whom the foregoing applies. "No one," said a true Teacher, W. Q. Judge, "ought to feel *too sure* of his own spiritual nature. I would, once for all, call upon my co-workers, to *realize* at every step of their study, as far as possible, *the economy of nature* and that the Law is spiritual. This is the only way by which we could become spiritual. Otherwise, how much soever you might believe or take it for granted that the forces that govern the universe are spiritual, the belief, however deeprooted it might appear, would be of little use to you when you have to pass through the ordeals of Chelaship; and then you are sure to succumb."

What are the "ordeals of Chelaship" but the constant exercise and growth (or loss) of Discrimination: the discernment between what is spiritual and what is not spiritual, between pure and impure faith, motives, methods, practices, no matter by what names glossed?

Can any one fail to see in the psychic researchers such as Professor Crookes, Professor Lodge, Flammarion, and many other "leaders of men" in science and literature, other than a recrudescence of the "affinities and tendencies along the lower lines of force" of the alchemists of other incarnations?

In Elsa Barker's books; in "Man, Whence, How and Whither;" in nearly all of the so-called theosophical literature originating in the last twenty-five years; in the numerous reports of "occult" investigations, esoteric sections, and instructions in "practical" occultism, the "clairvoyants," the "trained psychics," and the "initiates" who write and expound "theosophy"—in nearly every one of these, can any one who observes from the standpoint of the principles taught

and the lines laid down by the original and true Masters and Messengers of the Theosophical Movement, fail to see which of the Two Paths, which of the "three kinds of faith," which of the "two natures," is being exemplified?

In December *Cosmopolitan* Mrs. Ella Wheeler Wilcox, who has called herself a theosophist for a quarter of a century and who has been writing magazine and syndicate press articles tinged with theosophical ideas during all that time, joins herself definitely to the ranks of those who have thus gone astray into the by-paths of spiritualism and psychism.

After consulting clairvoyants, mediums and psychics during the sixteen months following her husband's death in 1916, Mrs. Wheeler began receiving "messages" from him, as she believes, *via* the ouija-board. Her long article in the magazine is to be followed by a book containing a recital of her experiences and the messages obtained.

As this is one of the practices and results flowing from one of the kinds of "faith" described, and is also held out as being Theosophy and Theosophical, it seems opportune to give the true teachings of Occultism on after death states and conditions, and of the real nature of communications supposed to emanate from the spirits of the dead.

(*To be continued.*)

THE TWO WISDOMS*

Mundaka Upanishad.

I.

THE Evolver first of the bright ones came into being, the maker of the whole, the guardian of the world. He taught the wisdom of the Eternal, the resting-place of all wisdom, to Atharva, his eldest son. And what the Evolver had declared to him, this wisdom of the Eternal Atharva of old told to Angira. He to Bharadvaja the truth-bearer; and Bharadvaja taught it, in turn received, to Angiras.

Shaunaka, verily, of the great Lodge, approaching Angiras according to the law, asked him:

—Master, what should be known that all this may be known?

To him he replied:

—Two knowledges should be known, said he—what the knowers of the Eternal declare, the higher and the lower knowledge.

—Of these, the lower knowledge is: the Rig, the Yajur, the Sama, the Atharva Vedas; intoning, rites, modulation, definition, verse, the star-lore.

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* This article was printed by Wm. Q. Judge in the *Oriental Department* papers, March, 1895.

—But the higher knowledge is that by which the Unchanging is gained: that invisible, ungraspable, nameless, colorless, sightless, soundless; the enduring Lord, the all-going, with neither hand nor foot; the very subtle, the unfading, that the wise see well as the womb of the worlds.

—As the web-wombed spider puts forth and draws to him; as trees come forth upon the earth; as from a living man, his locks and tresses; so from this Unchanging, comes forth all the world.

—This Eternal glows with fervent power; thence is born the Food, and from the Food, the Life and Mind; what exists—the worlds—and eternal causation.

—Who is the all-knowing, the all-wise, whose fervent power is wisdom-formed, this is that Eternal; and, from this, Name and Form and Food are born.

—Therefore there is this truth:

The powers that the seers perceived in the sounds of the hymns. were divided, each in their own form for the triple fire; "practice these constantly, ye who desire the truth; this is your path of good work in the world. For when the flame curls in the fuel that bears what is to be offered, then let him guide the offerings in the space between the two paths of the sacrificial fluid. With faith it is offered. He whose fire-invocation fits not with the new moon, the full moon, the fourth month, and the autumn, where there are no guests, where the offerings to all the bright ones are absent, where the law is unfulfilled,—he injures his seven worlds. The seven curling tongues of flame are: the dark, the gloomy, the mind-swift, the very red, the purple, the sparkling, the all-shaped bright one. He who makes the offerings when these flames are gleaming, at the fit time, like sun-rays they lead him to where the one lord of the bright ones reigns."

"Come! Come!" the offerings call to him; they carry the sacrificer by the rays of a shining sun. Addressing to him a loving voice, they honor him: "This is your holy, well-won world of the Eternal!"

—Infirm rafts indeed are these forms of rites of the eighteen sharers in the sacrifice, on which the lower ritual depends. They who exult in this as the better way, fools, they go again to sickness and death. Turning round in the midst of unwisdom, sages, thinking themselves wise; fools, they go about staggering in the way, like the blind led by the blind.

—Turning about manifold in unwisdom, you exult, children, thinking thus the work is done. Because these performers of ritual are not wise in their longing desire, in their folly they fall, losing their worlds.

—Thinking that oblations and offerings are the best, they know nothing better, these deluded fools. After enjoying this good

work of theirs beyond the sky, they return to this or a lower world.

—But they who dwell in faith and fervor in this forest, full of peace, and wise, and free from the lust of possession; by the sun-door they, freed from lust, go forth, where is the immortal spirit, the unfading Self.

—Therefore let him who seeks the Eternal, viewing well the worlds that are won by rites, become indifferent to them, for the Uncreate cannot be gained by ritual works. And to learn this Uncreate let him draw near to the Teacher—the Sage, well-founded on the Eternal—with fuel in his hands. To him approaching, with his wandering soul quite at rest, and entering into peace, the Wise One will declare truly the truth by which that Unchanging is known, the wisdom of the Eternal.

—And there is this truth:

As from a well-lit fire sparks of its own nature come forth thousand-fold; so, dear, from that Unchanging, manifold beings are born, and thither they go again. For this shining, formless Spirit is within and without them, though unborn. This bright Spirit of the Unchanging, above Life and Mind, is the Supreme of the Supreme.

—From this are born Life and Mind and all the powers—ether, breath, the starry, the waters, earth the holder of all.

—He whose head is Fire; whose eyes, the sun and moon; whose ears are the fields of space; whose voice, the manifest Vedas; whose life is breath, whose heart is the whole world; from whose feet is the earth; this is the inner Self of all beings. From him the Fire whose fuel is the sun; from the moon, the powers of fertility, the trees upon the earth. The active force sows the seed in the passive; from this active power many beings are engendered.

—From this the Rig, the Sama, the Yajur verses; initiatory rites, sacrifices, offerings, and gifts; the circling seasons and the sacrificer, and the worlds where the sun and the moon have their power. From this the manifold bright ones are engendered, the lesser bright ones and men and beasts and birds. From this the forward and downward lives, from this, rye and barley; from this, fervor and faith and truth, the service of the Eternal, and the law.

—The seven lives come forth from this, the seven flames, the seven fuels, the seven sacrifices; these seven worlds wherein the seven lives move; they are hidden in the secret place by sevens and sevens. Hence the oceans and all the hills, from this the rivers flow, in all their forms. Hence come all growths, and the essence through which the inner Self stands in all beings.

—For Spirit alone is this all, and the works and fervor.

He who knows this Eternal hid in secret, he, dear, even in this world unties the knot of unwisdom.

(*To be concluded.*)

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER VII

Q. How can we arouse Intuition?

A. Intuition means "Direct cognition and comprehension", without reasoning from premises to conclusions; it is a power that every human being has, either latent, or operative in some degree. It is beyond or above the reasoning faculty; the bar to its operation is our tendency to depend upon our reasoning powers, based as they are upon our superficial and incomplete common knowledge. This common knowledge is based upon our personalities in their relation to the external world, and does not take into account the spiritual nature of Man, who is the real Seer and Thinker. To arouse the Intuition, the false views of Man and Nature so generally held have to be replaced by the knowledge of these that Theosophy imparts. Not only has the mental perception to be gained, but *all our thinking* must be based upon this right knowledge. We will then stand as the Immortal, changeless Thinker, who witnesses all appearances as *changing expressions of conscious beings,* and can see beyond any and all expressions to the essential spiritual nature of every entity. Each and every manifestation, physical, psychical or otherwise, is an expression from within outwards; the "eye of Spirit" is not limited to, nor deceived by, the manifestation, appearance or expression, but with that "inner sight" turned upon the whole nature within and without of the being gazed upon—so to speak—, has a full comprehension of the purpose and value of the appearance or expression. This is not a reasoning from premises to conclusions, but is a direct and instantaneous cognition of all the facts and factors as well as their contingent expressions on all planes. The perfection of this divine faculty can only be attained when the aspirant is neither attached to nor disturbed by any externalities whatever, and when he has that additional knowledge that living the higher life implants. A Master once wrote, "The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from Maya and the nearer he approaches Divinity".

Q. If the Perceiver notes all the changes and is constant through all the changes, why is it that He does not know the change of death from physical existence?

A. We are all Perceivers; the question is what do we *now* perceive or know of the changes antecedent to birth? Each can answer for himself. If we were conscious of the change called "birth," how have we come to forget it? The answer is naturally that the conditions brought about by the "change" have so absorbed our perceptions that the new conditions are for the time being "our life." We are conscious during the state of the body called sleep, but are we conscious of the "change" from the waking state? We are all Perceivers it is true, but there are two great classes of Perceivers, namely—those who are conscious of all changes, and those who are not. The Life of the Perceiver is continuous and is not dependent upon physical, astral or other expressions of it. While in the body he is occupied with the physical objective world; when he leaves the body, he is still occupied with the thoughts, feelings and desires of that physical world and continues to be so until the force of these dies out; he is continually surrounded by and occupied with a world of his own making, and in his conception he is still the same person as in life; he is still the same person when he enters the *Devachanic* condition, only in that state, he is in that condition of bliss which, while living, represented to him the highest, noblest and most divine state desirable. Such are the states of all those who *while in a physical body* do not know, realize and express their real spiritual nature. They are the effects of the life last lived. Quite different is the case of one who during any life has united the purified lower mind to the Divine Triad; he lives a conscious existence in Spirit, not in matter, even while occupying bodies of temporary duration; he knows the purpose and value of each terrestrial embodiment, and gladly leaves its limiting conditions when that purpose is fulfilled; what we call "death", to him is but a welcome relief, for he then can resume his spiritual life and activity unhampered. His rebirths from that time on will be conscious and chosen ones and for the purpose of aiding those who are still lost in the clouds of illusion; he will have no *Kama Loca,* no *Devachan,* nor any illusion or predilection for physical existence; for him there is no death nor sense of it, for he lives in full consciousness all the time.

Q. Would such an one be conscious in the body?

A. He would be conscious all the time, whether entering a body, living in it, or leaving it temporarily or wholly.

Q. On page 53, it is stated that mind is given to the mindless monads by others who have passed through the same process. It does not state how that is done?

A. No doubt much is left out that might be said, in occult teaching; one reason being that with our present knowledge and conceptions no explanation could be offered that we would understand, and another is, that in all Theosophic teaching there is an

endeavor to arouse the Intuition by presenting universal principles, processes and analogies, which the student shall apply and thus find the answer to his questions. There is an old occult maxim which says, "As above, so below"; the reverse is also true, "as below, so above", for the "below" is a transformed and conditioned expression of the "above". Taking this into consideration, and remembering that all beings are septenary in nature, and that in the case of beings below Man the principle of *Manas* is latent and must in the course of evolution be energized and lighted up by those who had become active *Manasic* beings in previous periods of evolution; taking all these facts into consideration, what can we find within our experience that would give us an idea of how "mind" is given to the "mindless". In taking any example within our experience we should understand that the word "mind", as used in the text, refers to the active, operative, *Manasic* principle, and "mindless" to the same principle, neither active nor operative, but latent. Now take the case of an infant born into the world, so far as this plane of perception and expression is concerned, the child is "mindless"; those who are its parents or guardians by degrees arouse into action *the latent power of understanding,* the mind, and give to the child as much of their knowledge as the growing mind is able to receive. Can we not conceive of an incipient humanity in its early stages of instructibility being given by degrees the knowledge of those with "mind"? And is it not true that while we as an incipient humanity were so instructed in those early periods, we are still in need of further instruction, and are receiving it through the sacrifice and effort of those who gave Theosophy to the world in general?

Q. Is Manas a changeless principle?

A. *Manas* is the third principle of the Triad—*Atma, Buddhi-Manas,* which constitute the Ego; as a principle it is changeless; its possibilities of manifestation are endless.

Q. The Secret Doctrine states in effect that those with minds, entered into and ensouled the "mindless"; this implies contact rather than instruction, does it not?

A. It implies both, for instruction requires some kind of contact, psychical, mental or physical. The analogy may be found in the case of the infant; the infant body is a mindless entity, the incarnating ego is a *manasic* entity who needs the help of egos in bodies in order to gain a knowledge of the physical world as it exists at the time of birth, and to the degree that its Karma permits. On the other hand the responsibility of the parents or guardians is great in that the budding perceptions should be rightly guided; especially is this so with Theosophical parents.

Q. Then "lighting up" is a matter of thought?

A. In occultism *Thought is the plane of Action,* everything flows from Thought; according to the nature and kind of thought will be the action. Right thought is accompanied by right feeling, and will to perform. So when we think of a thing, there is Will and Feeling present to some degree. All human beings think, their

thoughts being founded upon their ignorance or their knowledge, the term therefore of "a matter of thought" would be misleading to those who imagine that by thought "they can add one cubit to their stature", or dodge their karma. Everything depends upon the character of thought, the motive, and the knowledge possessed. "Lighting up" means the arousing of the thinking faculty, which is probably what the question intended.

Q. Are not "thought" and "intellect" one and the same?

A. It depends upon what we consider to be the meaning of the words. Everybody thinks and therefore uses "thought", but we would not consider everybody to be intellectual. From a theosophical point of view "intellectuality" pertains to the brain-mind and denotes a facility in mental technique, rather than a soul perception and understanding. Intellectuality *per se* is hard, cold and mechanical, but as an instrument used by the real Man within, it is of the greatest value; in the former case it is a prideful expression of the personality; in the latter an instrument of the soul subserving the highest interests of humanity. In the *Gita*, a foot-note describes *Buddhi* as the highest intellection, in other words "divine intellection"; its opposite would be *Kama*, the lowest intellection, or that which is based upon personal desires and physical existence. The word "thought" is abstract and universal, and therefore has not the conditioned meanings that the word "intellect" presents.

Q. Cannot spiritual self-consciousness be attained after death when the soul is relieved from the struggle of life?

A. The states after death are but the effects of the life last lived; they therefore present a continuation of that life in its different degrees, and an interim between lives; the only basis that the "departed" has to work with is what was obtained and held to during life in the body; spiritual self-consciousness and release from the necessity of re-birth can only be attained while occupying a body.

Q. The chapter speaks of Manas as being the principle which carries forward the memory from day to night and night to day, and from one life to another. I understood it was Buddhi?

A. Man is a Triad; the three principles which compose the Triad are named as *Atma-Buddhi-Manas*; there is no *Manas* without *Buddhi*, no *Buddhi* without *Atma*. If we do not materialize the idea too much, we might conceive of *Buddhi* as a specialization of *Atma*, and *Manas* as a specialization of *Buddhi*. *Buddhi* is the Spiritual *Ego*; *Manas* is the Higher Human Mind, the creative mani-festing aspect of the being. *Buddhi* is the store-house of Wisdom, *Manas* the use of it. As memory implies action and *Manas* is the aspect employed in action, it is correct to say that *Manas* carries forward the memory of that which it instituted and experienced.

Q. Animals have memory apparently, is it the action of Manas in them?

A. The animals have not arrived at self-consciousness, therefore *Manas* is latent in them; what they possess is Instinct—or estab-

lished habit, which will repeat itself under proper stimulation or conditions. *Habit* is *memory* in the cells and organs of the body; animals, especially the higher ones, have a strongly marked memory of this kind, but it is far from the human kind with its re-collection, re-membrance and re-miniscence.

Q. On page 59 the statement is made that the inner body of Man is made of thought?

A. No doubt this statement was formulated—like many others in the book—in order to make students think. The word "thought" may be used in two ways, one, the abstract—*the power to think*—, without any exercise of the faculty, and "thought" in regard to one or many things. It has been stated that Thought is the plane of Action, all actions flow from thought; also, it is clear that there can be no thinking unless there is *something* to think about. Any body, inner or outer, is formed from substance, the higher states of which are more responsive to the power of thought than the lower, and we can conceive of a state of substance so homogeneous in its nature as to respond instantaneously to any thought projected by the Thinker, the Real Man, the more concrete states of substance of course requiring persistent concentrated thought in order to effect changes, especially in what we call "matter" of which our physical bodies are composed. We have to remember also that every state and plane of substance is composed of homogeneous lives, or those that have become more or less differentiated; each of those lives is a conscious center, whatever its particular differentiated expression may be; this conscious center is the same as the conscious center of Man and may be called "Thought" in the abstract sense. It is through this inherent power to perceive on the part of all lives, that direction or impulse can be given or received. When we consider all these things we may obtain some conception of what was in the Teacher's mind when he wrote the statement referred to.

SECRET DOCTRINE TEACHINGS*

The ONE LIFE is closely related to *the one* law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence.

* From the Original Edition, Vol. I, p. 634; see Vol. I, p. 695 Third Edition.

NON-ESSENTIALS

"ADAPT your thoughts to your plastic potency," said H. P. B. once to those students who were forever seeking a fetish and a formula. They had the ability to think, which is what "potency" means; but they would not think, would not exercise the power. They desired something to follow, if they could not preferably find something which would carry them. They were *willing,* but they would not *will.*

"Hold no hard and fast conclusions as to men, things, or methods," wrote Mr. Judge, expressing the same idea to the same type of mind, which would only run in grooves of fixed opinion regarding what, after all is said and done, are only *non*-essentials.

It is truly amazing to observe the extent to which students cling to or run after non-essentials. Scarce a day passes that we do not receive long letters or earnest inquiries from sincere students deluded by some non-essential or another.

One is terribly in earnest about his *society,* its constitution and by-laws. To him his society is Theosophy, the Theosophical Movement, and all that is worth while in the world. It is the "only" theosophical society, and through it is the only opportunity for Masters or mankind to serve "brotherhood."

Others want to know why we do not devote our attention and this magazine to the abolition of "capital punishment", to "prohibition," "socialism," "political reform," "pacifism," "women suffrage," *et caetera.*

Another takes us to task because, he says, we keep on printing platitudes about "fundamental propositions," moral dissertations, ethical essays, while what students of theosophy need and must have is instruction in "practical occultism." Another has some personal psychological experience and receives an "inspired" message or "revelation" of great value to a suffering world, and would have us give over our pages to his new and wonderful dispensation, and to those "occult experiences" of other "mystics." He points us to the old *Banner of Light* as a model to emulate.

Still others are terribly in earnest about the "astral plane" and they inform us of their willingness to be our "invisible helpers" if only we will visibly help to advertise them and their delusions.

Another class—and a large one—wander all over the theosophical premises—which are large—seeking for odds and ends of information and opinion that to them seem to embody all there is in the world. They want to know if Mr. Judge was a vegetarian; if H. P. B. "really did smoke cigarettes;" they ask very earnestly what we "think" about this, that, and the other thing, and still more earnestly tell us what they "think", and what "Col. Olcott" or this Hindu, or that "researcher" of some brand or other "says" about their particular non-essential.

"The poor," said Jesus, "ye have always with you," and of all the poor there are none more naked, more hungry and more thirsty than the poverty-smitten of mind and heart, who seek to fill their mental stomachs with non-essentials.

"Take therefore no thought for the morrow; what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed," said the same Jesus. Could He not have referred to this eternal eating, drinking, and clothing one's self with the non-essentials of mental and moral existence? What matters all our reading and all of our talking about the "eternal verities," about the Self, Karma, Reincarnation, the "evolution of the soul," duty and responsibility, if we are in fact wrapped up in non-essentials?

Take a single case. A correspondent, evidently of means, leisure, and good ability and education, who has accumulated a large theosophical collection of literature and information writes us early and often on mere non-essentials. Lately he has "heard say" by Mr. Sinnett or some other retailer or manufacturer of non-essentials that the Masters smoke, and he wants our information, opinion and advice touching the subject, and gives us his own views on tobacco, meat-eating and "spirituality."

Let us consider that the Masters are *perfected* septenary Beings, and present the goal toward which humanity may tend. Necessarily, control absolute over Their vehicles or instruments must have been gained by Them before They could reach the stage of septenary perfection. It would follow that what They do would be with knowledge and for a beneficial purpose. So, even if They did use tobacco, it must be conceded that They know what They are doing and why, and we, ignorant human beings, would be judging by hearsay and appearances and considering ourselves competent to do so; which would be a grave mistake.

As to the statement that the Masters use tobacco, we have no *evidence* whatever; we know what tales have been told in this respect; all that we have heard were silly, contradictory and out of character. There is one thing certain: *They* have never promulgated anything about tobacco, nor mentioned the "weed." We should therefore be guided solely by Their message to the world of men, and leave all other matters alone, if we would reach Them. Hearsay evidence will never confer knowledge, understanding or wisdom, and we should beware of it.

Speaking of tobacco, it is noteworthy that the smoking of tobacco is such a universal habit. We can trace back its beginning in our Western civilization, but its prevalence is found amongst peoples of ancient extraction. Being such an ancient custom—rather than habit—there must have been some reason for its establishment. Whether it was used as a propitiary offering to the gods, or as a remedial agent of some kind, the fact of its ancient use is apparent. No doubt the tobacco of our day differs widely from the plant used in more ancient times, in that our tobacco plant may be the actual

degenerate descendant of the original plant, containing some of its qualities. It is a noted fact that tobacco is good for some and bad for others; we could with justice concede that for the latter its use would be reprehensible, while for the former it should be no more condemned than the drinking of tea, or coffee, the use of sugar, or any other article of taste or consumption. The writer has had from medical men the averment that tobacco is a valuable antiseptic, and that it has other properties as well that are beneficial. However all this may be, the mere matter of physical habit has nothing whatever to do with a man's knowledge, understanding or wisdom. We have read that in old times the disciples of the non-essential were grievously shocked to find that the "Son of man came eating and drinking and consorting with publicans and sinners,"—so shocked that they were unable to spare any attention to the essentials He taught. It is said that H. P. B. smoked cigarettes; if she did, it did not impair her wisdom or ability. No one with any insight whatever would care what any person did as a matter of habit, if that person could and did present such a wonderful and complete cosmogenesis and anthropogenesis as the *Secret Doctrine*.

It is never a question of *what a person does*, but *why does he do it*. With anti-tobaccoists and vegetarians the question is the same: what is their *motive* in adopting their particular views? If for self-benefit, it is just as reprehensible as any other selfish procedure. It is motive, and motive alone, that makes any action good or bad, black or white. This is altogether missed or overlooked by those whose attention is fixed on non-essentials.

A little quotation from the *Key to Theosophy* shows the proper attitude that one should take and should be of practical help to all theosophists on all these questions of non-essentials:

"Remember once for all, that in all such questions we take a rational, and never a fanatical view of things. If, from illness, or long habit, a man cannot go without meat, why, by all means let him eat it. It is no crime; it will only retard his progress a little; for after all is said and done, the purely bodily actions and functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in the mind, and allows to take root and grow there."

Another quotation follows the same line: "True Chelaship is not a matter of diet, postures, or practices of any kind; *it is an attitude of mind*."

FROM ISIS UNVEILED*

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity.

* Original Edition, Vol. I, p. v. (Preface).

HAVE ANIMALS SOULS?*

III.

"O Philosophy, thou guide of life, and discoverer of virtue!"—CICERO.

"Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom."—PLINY.

THE destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the countless hosts of the animal kingdom? We are told by various Roman Catholic writers—Cardinal Ventura, Count de Maistre and many others—that "animal soul is *a Force.*"

"It is well established that the soul of the animal," says their echo De Mirville,—"was produced *by the earth,* for this is Biblical. All the living and moving souls (*nephesh* or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; *i. e.,* from its immaterial force, as all forces are . . . those of the *sea,* of the *air,* etc., all of which are those *Elementary Principalities (principautés élementaires)* of which we have spoken elsewhere."[1]

What the Marquis de Mirville understands by the term is, that every "Element" in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God's permission, of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. "It is a force,"—he says—that "we are asked to annihilate, the most *substantial* force on earth, called *animal soul*", which, according to the Reverend Father Ventura, is[2] "the most respectable soul after that of man."

He had just called it an immaterial force, and now it is named by him "the most substantial thing on earth."[3]

But what is this Force? George Cuvier and Flourens the academician tell us its secret.

"The form or the force of the bodies," (form means soul in this case, let us remember,) the former writes,—"is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally." To this Flourens observes: "In everything that has life, the form is

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* This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1886.

[1] *Esprits,* 2m. mem. Ch. XII. *Cosmolatrie.*

[2] *Ibid.*

[3] *Esprits*—p. 158.

more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form."*

"Being," as De Mirville remarks in his turn, "a magisterial principle, a philosophical pledge of our immortality"[1], it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two "souls" are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit "Animal Resurrection" to a certain extent. Death being for him "simply the *temporary enveloping of the personality,*" he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar. "For him," says De Mirville, "resurrection[2] is a general law in nature, which becomes a grand miracle, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates." In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is affected by the forces of nature, whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine *miracle*, the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: "I believe that the souls of the animals are imperishable, . . . and I find that nothing is better fitted to prove our own immortal nature."[3]

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas, he says that "the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported, and has no solid

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* *Longevity*, pp. 49 and 52.

[1] *Resurrections*, p. 621.

[2] The occultists call it "transformation" during a series of lives and the final *nirvanic* Resurrection.

[3] Leibnitz, *Opera philos.* etc.

foundation to it," etc., etc.*

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesia*[1] or the "New Birth," which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws."[2]

"The animals," he writes, "are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with *respect,* and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it . . . as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted.

"As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states[3]. . . . And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can *neither be divided, nor decomposed, nor yet annihilated.* One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man" . . .

Our modern school of biologists has arrived at the theory of "automaton-man," but its disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have *ever denied, on Biblical authority, an immortal soul to any animal,* more than they have found in it conclusive evidence as to the existence of such a soul in man—in the old Testament. One has but to read certain verses in Job and the Ecclesiastes (iii. 17 *et seq.* 22.) to arrive at this conclusion. The truth of the matter is, that the future state of neither of the two is

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* See Vol. XXIX of the *Bibliothéque des sciences,* 1st Trimester of the year 1768.

[1] From two Greek words—to *be born* and *reborn* again.

[2] See Vol. II *Palingenesis.* Also, De Mirville's *Resurrections.*

[3] We too believe in "future states" for the animal from the highest down to the *infusoria*—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in *evolution* in the fullest sense of the word.

therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism*, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as "the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers." Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT, and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul's remarks to the *Romans* (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (Roman viii. 16, 17) that "The spirit *itself*" *(Paramatma)* "beareth witness with our spirit" *(atman)* "that we are the children of God," and "*if* children, then heirs"—heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:—

"The sufferings of the present time are not worthy to be compared *with the glory which shall be revealed.*" (v. 18.)

The "glory" we maintain, is no "new Jerusalem," the symbolical representation of the future in St. John's kabalistical Revelations—but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection"—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." (v. 19.)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God," for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "satan came also" (See Job)

or the "seven angels" of Revelations? Have they reference to Christians only or to the "sons of God" all over the world?* Such "manifestation" is promised at the end of every *Manvantara*[1] or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas*. For there it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following Round."[2] But the main question with which we are concerned is not at present, whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God." Because, as St. Paul explains:—

"The creature *itself (ipsa) also shall be delivered* from the bondage of corruption," which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms, to end, animal as well as man, "in the glorious liberty of the children of God" (v. 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evoluted from the half sentient plant, is itself transformed by degrees into man, spirit, God—*et seq. and ad infinitum!* For says St. Paul—

"*We* know ("we" the *Initiates*) that the whole creation, (*omnis creatura* or *creature*, in the Vulgate) groaneth and travaileth (in child-birth) in pain until now."[3] (v. 22).

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* See Isis, Vol. I.

[1] What was really meant by the "sons of God" in antiquity is now demonstrated fully in the SECRET DOCTRINE in its Part I (on the Archaic Period)—now nearly ready.

[2] This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture "What is Hindu Religion?"—Dewan Bahadoor Raghunath Rao, of Madras, says: "At the end of each Manvantara, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the Vedas. . . . as soon as a Manvantara commences these laws are promulgated. . . . and become binding. . . . to the end of that *Manvantara*. These eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore known as *Sishtacar*. They are also designated *'Sadachar'* because such acts and precepts are only what always existed."

This is the orthodox version. The secret one speaks of seven Initiates having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its "obscuration" with the seed of every mineral, plant, and animal that had not time to evolute into man for the next Round or world-period. See *Esoteric Buddhism*, by A. P. Sinnett, *Fifth* Edition, *Annotations*, pp. 146, 147.

[3] . . . *ingemiscit et parturit usque adhuc* in the original Latin translation.

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now," is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:—

"Not only they (the animals) but ourselves also, which have the first-fruits of the Spirit, we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (v. 23.) Yes, it is we, men, who have the "first-fruits of the Spirit," or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (Manas), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evoluted man the Dhyanchohanic form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediæval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered "from the bondage of corruption," or the series of temporary material forms, is for *all living* creatures, not for man alone.

But the "paragon" of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St. Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura*, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, "this opinion is too distorted and violent *(distorta et violenta)*; it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption." Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures" spoken of by St. Paul, were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For", says he, "in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men:—*not only they but ourselves also;* and then, that which is meant is not deliverance from sin, but from *death to come.*"* But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—*elements* (!!) *i. e.*, the sun, the moon, the stars, the earth, etc., etc.

* *Cornelius*, edit. Pelagaud, 1. IX, p. 114.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by polemics—they are over-ruled by a still greater authority than themselves. It is St. John Chrysostomus, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profane (in our days) term can be applied to a saint,—the "medium" of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul's Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul's dictation. This is what we read in those comments on the 3rd Chapter of the Epistle to the Romans.

"We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (*mente,* not *anima,* "Soul")—and speech *(nam si hæc creatura mente et verbo carens)* groans and expects, the more the shame that we ourselves should fail to do so."*

Unfortunately we do, and fail most ingloriously in this desire for "emigration" to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian,—we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its "groans about the delay made for its emigration" into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul's noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. Blavatsky.

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* *Homélie XIV, Sur l'Epitre aux Romains.*

AROUND THE TABLE

THE news of Peace affected the various members of our Family deeply. All felt and expressed a genuine joy and gratitude. But as the hours of that memorable day wore on, and more general feelings gave way to the particular, individual points of view showed themselves in ways as diverse as are the personalities concerned.

Mother went about all day "all happied up" as Spinster phrased it, and furtively wiping eyes that would fill and spill over. It was relief that Big Brother, hitherto unscathed, need no longer face the dangers and discomforts at the front.

Student, who was at home from the University on account of the influenza epidemic, tramped noisily about the house, hurrahing heartily at intervals as she deftly packed gift boxes to be sent to France.

Spinster and Mentor talked together for hours in a sunny corner of the living room, the latter having expressed any inner exuberance he may have felt by a spirited piano rendition of his repertory of Civil War songs, while Spinster hung out a large new flag. Their talk was upon the general bearings of the new situation, of its somewhat inconclusive nature, and of the great possibilities it presented —for wisdom or folly, or both—in the general development of humanity and of peoples. Both felt keenly the tremendously critical world condition and its great potentialities for good or evil.

When Doctor arrived for dinner that evening he was full of talk on the downfall of the Kaiser, dwelling continually on the blow to his pride. It was this feature of the news that seemed most singularly to engage Doctor's mind—not as a cause for exultation, but from a psychological point of view.

"But the Kaiser isn't the only one who suffers from pride", said Spinster with a laugh when Doctor's elaborations upon the idea had been somewhat too fully aired. "*You* suffer from pride, Father, and so do I, and all the rest of us—or rather, *most* of us", she added with a little smile for Mentor.

Doctor flinched like a spirited horse that has been flicked with the whip, started to speak impulsively, and then subsided as he caught Mentor glancing amusedly at him.

"Pride goeth before a fall", placidly remarked Mother, who had not noticed what was going on and was much surprised at the hearty laugh which greeted her remark. "Well, the saying may be old-fashioned", she said spicily and with a touch of what Student calls her grand manner, "but I don't see anything in it to laugh about". Whereupon there was another laugh in which Mother, somewhat mystified but seeing that Mentor was enjoying himself, rather dubiously joined.

"What *is* pride, Mentor?" asked Student, turning up her eyebrows to Spinster as she saw Doctor put an extra lump of sugar in

his coffee, and remarking *sotto voce* to her Sister, "I don't see how he can like it so sweet—so wasteful too—now *I* never use but one lump".

"Just something that we all possess, little girl", answered Mentor benignantly, "and exhibit in such subtle little ways that we often don't know we have it, and even ask what it is. For instance", he continued, "within the last five minutes Doctor has been offended because his child, forsooth, says we all—including himself of course—have pride. Mother's pride was touched because she thought we laughed at her. Student compared herself, and her abstemiousness in the matter of sugar, with her Father, to her own self-satisfaction. Spinster is a little bit pleased with herself because *she* hasn't been caught; and I—I'm *proud* to be a member of such an interesting Family!"

Mentor ended this summation with a smile so compelling and all-inclusive that any fancied sting in his remarks was at once eliminated. The Family sat and looked at one another in silence. For the moment there really was not a thing to say!

"A pretty Family of Theosophical students, aren't we?" Doctor murmured at last half to himself. "And I had been feeling quite nicely, thank you, over my own 'progress' of late!"

"How did you know I was feeling a bit elated, Mentor?" asked Spinster, her cheeks flushing rosily.

"I'll never, never comment on your 'sweet tooth' again, Father", remarked Student fervently.

"But just why did you laugh at my old proverb, Children?" asked Mother curiously.

"One at a time please, Family", said Mentor, "—and it's quite unwise to say 'never, never', Student, unless you really *mean* it". Turning to Mother he continued, "Why, the Doctor was just taking a tumble when you repeated the phrase, Mother; we laughed, not at you but because your remark was so very timely, although you didn't know it." And then to Spinster, "Oh, I just *guessed,* my dear, remembering some feelings I have experienced myself".

"It isn't well to castigate ourselves before others, Doctor", continued Mentor, turning to Doctor with a very serious face. "Nor is it wise to include others in our own self-revilings. This 'Family of Theosophical students', as you call it, isn't in a bad way at all—quite the contrary. We have all been shaken up a little today by the news and its tremendous scope, and something of the inner personal natures we have been *suppressing,* instead of eradicating, has come out. Not a bad thing at that", he added musingly, "for it gives us a chance to see just where we are and effect some needed adjustments".

"But this pride is such a subtle thing, Mentor", said Spinster in a puzzled voice. "Can't you give us some definite statement, or some kind of a cue, that will help us get hold of it, and drag out the lurker within?"

Everybody had been prepared to get the lesson and all listened eagerly to what Mentor had to say:

"Pride, in some form or another, is the citadel of the personality. Pride and Ambition are handmaidens. Ambition has many phases—from the desire to attain for one's self, to the ever-present desire to put one's self in evidence on every possible occasion.

"There are many expressions of the latter phase, among them: much talking, little thought; lack of consideration of others when they conflict with one's own habits or desires; making much of what one has to do, or has done; prompt refutation of any criticism, and condemnation of the critic; an attitude of self-defense and excuse; impressing upon others by speech, manner, or act, the idea of one's importance, knowledge or ability; impatience at interruption in what one has set out to do; an inability to listen to others and refrain from interjections; pride in one's possessions, whether family or material; easiness to take offence; internal irritation with abnormal reticence; a desire for appreciation and commendation; seeking to appear to be possessed of knowledge, or attainments, etc. All these, and others that could be mentioned, are based upon personal pride.

"When we have become constitutionally incapable of such attitudes and actions, there will be no question in our minds as to pride, or its absence.

" 'Light on the Path' says: 'And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men'."

FROM THE SECRET DOCTRINE*

All that which *is*, emanates from the ABSOLUTE, which, from this qualification alone, stands as the one and only reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an illusion, most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother—whose hallucinations make *the victim either happy or supremely wretched*, as the case may be—illusions and fancies likewise. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions*, are not, for the time being, as actual and as real as the things which his physician or keeper may see? Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality.

* From the Original Edition, Vol. I, pp. 295-296; see Vol. I, pp. 314-315 Third Edition.

ON THE LOOKOUT

The three dissevered branches of the Lutheran Church have merged into a single ecclesiastical body under the name of the United Lutheran Church in America. Many resolutions were adopted by the convention of union, all looking to various negative virtues and the abolition of various evil effects in politics, social relations and the ordinary life of the individual. The Presbyterian Church in the United States has issued a formal invitation to all Protestant denominations to meet in Philadelphia to consider the "organic union of the evangelical churches in America." The invitation has been accepted so far by representatives of nine different denominations, among them the Methodist, Protestant Episcopal, United Brethren, and Campbellite. Bishop Gore of Oxford (England) is lecturing in the various great cities of the United States, ostensibly on the subject of the "league of nations;" in reality what he has at heart is what might be called the internationalism of the churches. The good Bishop has issued a pamphlet called *"The League of Nations, the Opportunity of the Church,"* which is a plea for consideration that a conference of free nations might lead to unity on the spiritual as well as on the utilitarian plane of life. He recognizes that "there is no hope for our civilization unless we can build again our international life upon a new basis." And he would like that new basis to be "a real acknowledgement of the Lordship of Jesus."

Bishop Gore is "persuaded that the best immediate way of promoting religious unity is for all the fragments of the Christian Church to act together, as if they were one, on the moral and social questions of the day. "But," he continues, "if we cannot, *as I feel sure we cannot under present circumstances,* have an ecumenical Christian conference, let us have coordinated action in all Christian countries, by all portions of Christendom on behalf of the League of Nations." He sees reason for hope in the very "despair of the future which fills the minds of people of all kinds" when they contemplate the results before their eyes of national rivalries miscalled patriotism, though he is unable to see any relation between those rivalries and results of collective egotism miscalled patriotism, and the same collective egotisms miscalled religions, as manifested in the rivalries of the warring sects, which also have in all time produced moral and mental results of which the rivalries and wars of nations are but by-products and secondary effects.

Bishop Gore also sees profound reason for hope in the attitude of the Christian *Church,"* even though that Church has not existed for many centuries but has been replaced by a multitude of *churches, i. e.,* sects, or religious "nations." He confesses, "there is no rapid road to heal the divisions of Christendom. But there is no reason why in welcoming and promoting the League of Nations the Christian Church should not even now act *as if* it were one." Certainly there is no *reason* for the "divisions in Christendom," but they exist nevertheless, and have since the life-time of the Apostles, the "Fathers", not of Christianity, but of sectarianism. They do not exist because of reason, but because of unreason, of egotism instead of religion; as wars spring up, not because of reason or real patriotism, but because of egotisms and ambitions trading on the holiest impulses of the ignorant masses in the name of the highest. With real statesmanship the trade of the politician vanishes; with real internationalism the trade of "patriotism" disappears. There are too many vested interests, too many whose profit and whose life are bound up in separateness and rivalries of nations ever to succumb peaceably to "reason;" too vast a multitude of the ignorant on every hand unable to discern between genuine and spurious

patriotism, between religion and sectarianism, between pretenders to knowledge and beneficence and those who are the real "friends of Humanity." The mild apologetics of Bishop Gore do not, therefore, appeal at all as a torch but as a fulminate to those whose insight is sufficient to enable them to see that the existence of the "Church" itself depends upon treating the reign of "peace on earth, good will to men," as a prophecy for the future, and by no means desirable as a present dispensation. Witness the *Christian Register* of Boston, which takes instant alarm and, wise in its own generation, as are all the Sadducees and Pharisees, endeavors to "turn the flanks" of the Bishop's army of sweet reasonableness in this wise:

> "We rejoice with the Bishop, *but we cannot lose the distinction,* on this imperfect sphere, *between the facts,* on the one hand, and the *dreams and visions of a heaven,* on the other hand. . . . Meanwhile, whatever the truth or lack of it in the actual conditions, as the Bishop sees them, his words *as prophecies* are exactly *what we need to conquer the world.*"

Quite appropriately from Boston also comes another voice, that of Mr. W. T. Ellis, who, writing in the *Transcript,* says that the "passion of patriotism" has, nevertheless, "brought together in common service churches which never before worked or walked together," and recites his "modern instances" to prove his contention. Some of his reflections are valuable as showing the effect upon this writer and investigator of what he has seen. For Mr. Ellis is at once an orthodox sectarian, an earnest-minded man, and one sincerely desirous of learning constructive lessons from the destructive present. Having these mutually antagonistic elements in his nature it is highly instructive to observe the so far experienced and acknowledged effects on him as a type of many minds, which he sees and expresses as taking place in others, but does not yet consciously recognize as being also and more accurately a reflection of what is going on in himself. He says:

> "Now, in the red schoolhouse of war, myriads have had their religious horizons enlarged. We are seeing *religion in the large.* Alongside of that vast background, most of our individual denominationally distinctive claims look as petty and as absurd as the Kaiser's claim to special partnership with God. . . .
>
> "The result has been such a spirit of openmindedness and tolerance among Christian leaders as Great Britain has never known before. All the churches have been chastened and humbled. . . .
>
> "What the war is doing for Great Britain, in a religious way, it will surely do also for America."

The Theosophical student of men and events also sees reason for profound hope in the awakening efforts of such men as Bishop Gore and Mr. Ellis, and thousands of others like them in the various sects of christendom. But on quite other grounds than those made visible by the "red schoolhouse of war," or by any dreamt-of reunion of the discordant sects with their pretensions, for all these sects were once one, and originated from one single church which still exists and still makes the most "distinctive claims" of any. No stream can rise higher than its source, and all the many denominations sprang originally from the claims of different Apostles and their "successors" to "special partnership with God." Does any of these christian inquirers for a path toward union desire a return to the conditions of the early centuries of ecclesiastical christianity? What but that can they reasonably hope for through any longed for ecumenical conference; what but another Council of Nicea or Constantinople, with a general instead of a special claim to infallibility and "partnership with God," a general instead of a special set of

dogmas and "revealed" truths, leading once more to new schisms and sects, with their warring, jarring, and mutually destructive effects on human morals and human freedom of mind and conscience?

No; the Theosophist's hopes are based on the clean lives and the opening minds of those awakening sectarians who refuse longer to look upon the cruel flames of war through the complacent smoked glasses of hard and fast preconceived dogmas. These myriads of soldiers and these many ministers and laymen of the churches who "have had their religious horizons enlarged" by dire force of circumstances, and who are, despite the inhibitions of their respective creeds, compelled to "see religion in the large," cannot *but* see in the light of their rudely awakened conscience and common-sense how petty and absurd are the distinctive and special claims of the sects. It is to their honor that their first effort will necessarily be to purify and lead to this new and truer conception the vast mass of their fellows still devoutly offering sacrifice at the altar of the creeds. In this effort they are fore-doomed to failure, for the mass will look upon them as heretics corrupted by the immoral effects of war, and the bigoted and selfish leaders in church and state will be quick to open on them with the artillery of intolerance and calumny. Any sincere and open-minded attempt to investigate and purify the "basis of separateness" and exclusiveness in the sects will at once disclose that the whole basis is impure and rests on sheer assumption and pretense. Once purified, there is nothing left. Their glory has departed. Shocked into still greater wakefulness by this unexpected result, the sincere and inquiring minds in the churches will, under the duress of hard circumstance, necessarily proceed further. They will examine in the light of the facts, not merely their sectarian basis, but the foundation of christianity itself. If the basis of christendom is once looked at with opened mind it will be seen that the whole edifice rests upon no more secure basis than the most bizarre sect. They will see that christianity itself, with its "distinctive claims" to an exclusive revelation, to an unique Savior, to a "special partnership with God," is as monstrous a pretense, as unsupported a claim, as essentially irreligious and unreasonable as any ever made by any sect or bigot.

Then these men will of necessity either be ejected by the great body of the lukewarm, the selfish, the ignorant and the narrow-headed of their denominations, or they will themselves have gained the courage of their new found vision and "come out from among them" into full freedom of conscience and openness of mind. Wherever that occurs it is certain to the Theosophical observer of the workings of consciousness that these emancipated thinkers will be led to recognize that in the eternal doctrines of the Spiritual Identity of all beings, of Karma, and of Evolution through repeated lives on earth, lies the immemorial basis of all true religion as of all true brotherhood and peace. Then it will be possible to begin that nucleus of Universal Brotherhood without distinction of race, creed, sex, caste, color or condition which will be the corner-stone of the new religion of mankind. In that hope H. P. Blavatsky and William Q. Judge, latest of a long line of Saviors and Sages, came among men and sowed some handfuls of the seeds of the Wisdom-Religion of the ages. In that hope the few hearts and minds among men which were open received that seed and carried on Their work on the lines laid down in the Great Law until the race-mind should be harrowed by the bloody teeth of war. The Theosophical student of today sees the earliest germination signs of that seed in the spiritual unrest and the inquiry among men of every sect and persuasion into the foundations of their faith, and his heart sings with a great hope for the amelioration of the conditions of mankind through the growth and spread of the great ideas of Theosophy among these opening minds.

Garrett P. Serviss, who writes to a wide audience through syndicate articles in the press, has lately discussed the mystery of the "lost Atlantis" under the alluring title of "The World's Greatest Romance." He says that "geology has put the stamp of possibility, if not of probability, upon the great legend," and speaks with honest candor of those who deride the legend. Thus:

> "Many geologists, perhaps most, at the present time, would very likely tell you, with an air of academic superiority, that Plato and Solon and the ancient priests of Egypt were credulous dreamers, and mere lovers of the marvelous, and that it is impossible that any such continent as the fabled Atlantis should ever have been sunk. *Yet they only represent a phase or a passing wave of opinion.* But experience shows that this opinion will pass, because it is based only upon arguments, interpretation and point of view, and not upon any fundamentally new body of facts.
>
> *"Strictly academic scientists, in any branch, are always tied to the latest theory, provided that it has been accepted by their recognized leaders.* This is inevitable, and in itself is probably not a bad thing, since it unifies effort, but it is regrettable when it seeks to *stifle independent thought upon subjects that have not yet been conclusively settled."*

It was this kind of scientists and this kind of science, this kind of theologians and this kind of dogmatic religion, and the hoi polloi of their followers and supporters that H. P. B. waged war upon; never upon genuine science, genuine religion, or the students of the one and the believers in the other. And yet the bulk of so-called "authoritative teaching" in science and religion—or what passes for such in the popular mind—is precisely what Mr. Serviss describes: it is predicated upon no body of facts, but "only upon argument, interpretation and point of view," and it forever seeks "to stifle independent thought upon the subjects" which the said "authorities" insist shall be taken as "conclusively settled." When the dogmatic views of "science" and "religion" are recognized as mere assumptions, "working hypotheses" at best and arrogant pretenses at worst, the "authorities" are dethroned and "their occupations gone."

Professor Serviss concludes his article with a generalization so profound and far-reaching, so eminently *theosophical* in spirit and applicability that we are glad to give it a setting of greater permanence than the daily press by reproducing it here:

> "It is not wise to reject the great traditions of mankind. Modern exploration and research have justified or corroborated so many of them that we ought to begin to see that they are *condensed history,* stripped by distance of time of its unimportant details and encircled with a dim atmosphere of mythology, like far-off mountains with clouds."

We know no better or more grateful return to make to Professor Serviss for his honesty of expression and his power of generalization than to commend to him an application of his own deductions by an investigation of *Isis Unveiled,* and to assure him that if he approaches that work in the same spirit that moved him in what we have quoted he will not only learn much about the mystery of Atlantis, but what is more, he will be led to a very high mountain indeed; so high that he will be above the clouds that encircle it from the lowlands, and will be able to see with a new insight into the great traditions of mankind.

We have had occasion before to refer to Roger W. Babson who is by all odds the best known practical economist and observer in the field of finance, investment, and "big business." He is not only a man of ability,

knowledge and judgment in his chosen field, but what is of importance, he is so recognized amongst those who are the "leaders of men" in the industrial world. At present he is connected in a voluntary capacity with the Department of Labor, while still directing the activities of his Statistical Organization. The Report of that Organization for November 19 is on "The Lessons of the War." It is as true a vision and example of real statesmanship as Mr. Roosevelt's life and writings. We quote some of the salient features.

"The war," says Mr. Babson, "was really a conflict between *ideals* and *things*—between *hearts* and *brains*. The side actuated by *ideals* and *hearts* won.

"Now for the lesson. The Bolshevists today control Russia. They are spreading into Austria and neighboring territory. The Socialists today control Germany. They are also strong in Italy, France and elsewhere. History shows that these social epidemics—like other epidemics—spread from nation to nation. America is sure to be hit. What will be the result?

"The answer depends upon whether or not we are willing to profit by the real lessons of the war. If we are willing to let the brain and manual *workers* of this country peaceably retain the prestige and privileges which the war has given them—if we are willing to run the country in the interest of the *producers* of property rather than the *inheritors* of property, then we can head off disaster. *If, however, the financial and business interests of the United States and Allied nations attempt to return to pre-war economic conditions, then there surely will follow an explosion.* . . .

"Let us not for one moment think that this great war can stop without a reaction of some kind, and one equal in magnitude to the initial action. The law of equal and opposite reaction still rules the world. . . . No men—however wise—can now prevent some great change from following this war. The question is: *Shall we all voluntarily give up something, or shall we all run the risk of losing everything?*"

Mr. Babson states that he "holds this up as a friendly warning in the interests of honest property holders." He himself, he says, dreads "the rule of the red flag, knowing it to be far more harmful to all concerned than even a plutocratic rule. Manual workers without honest leaders, who have not initiative, judgment and a sense of property rights, are absolutely helpless."

Only the concerted, sustained, courageous action of all who see and feel the truth of Mr. Babson's observations can save this country from successive eras of bureaucracy, socialism, anarchy and cæsarism. Venal and hypocritical party government miscalled "democracy," soulless sects miscalled "religion," unenlightened selfishness whether of Big Business or Trades' Unions or of those who have and who propose to hold on to what they have regardless of their duties to others, and a press whose god is special interest and whose worship is the corruption of the public mind to serve those special interests—all these are the accessories before the fact which await only the spark to produce the explosion, just as surely as the European situation before the firing of the assassin's pistol at Sarajevo. Will the Great War have been but a mere fire kindled by incendiarism, to be fanned till it shall become a World Conflagration of internal and fratricidal struggles within the nations?

Not if there are enough men of ideals, of hearts and of brains with the enduring courage, the valor of intense convictions and the compassion of great vision, to stir and move the great unthinking mass of their fellows to true action before the explosion comes. There is much to cause concern

when one faces the existing facts; there is room for hope when one contemplates the example and the preachments of men like Mr. Roosevelt and Mr. Babson; there is instant pressing need in any case for all good men and true to come to the aid of their fellows by teaching, preaching and practicing that sincere and wise altruism to the fullest range of their sphere of influence which has been and is being shown by these two men.

A new motive for action, a new basis for union, a new standard of principles, a new war of ideas, must be inaugurated—must be taken from the region of abstractions, must be *made practical by being practiced.* Men must sink their sectarian, their party, their personal, differences, predilections, prejudices and interests, where they cannot at once discard them utterly, and seek a common platform of the common welfare of mankind. If this is thought impossible, if this is regarded as Utopian, it will not be done. If men fear opposition, loss of prestige, of reputation, fortune, life itself, in entering upon this Great Adventure of a new civilization, it will not be done. If compromise measures, if placatory and pacific measures, are adopted in dealing with the "enemies of mankind"—those who have some selfish or special interest at heart—it will not be done. Today, as before the days of the Civil War, and as before that in the days preluding the civil wars of Rome, mistress of the world; today Roosevelt, Babson and others are preaching essentially as Christ and as Washington and as Lincoln preached: Ye cannot serve both God and Mammon; a house divided against itself cannot stand; we cannot permanently endure half slave and half free, half patriotic and half predatory, half selfish and half unselfish, half Christion and half sectarian, half democratic and half partisan, half timid and half bold. "Arise, O Atlanteans, and repair the errors of the past!"

Many times in "Lookout" and on other pages of this magazine protests have been expressed at the follies of the "new" scientific methods, especially as applied in vivisection, eugenics, and psychology, but it remained for Mr. Warner Fite, Professor of Ethics at Princeton University, to do the subject justice, in the December *Atlantic Monthly* under the caption, "Scientific Prepossessions". By "scientific prepossessions" Prof. Fite means that peculiar form of "scientific" dogmatism which considers that never before this present time has been a science worthy the name, and that any possible advances in the future will come through following the methods now in vogue. The futility of these methods, their elaborate pretense and meagre results are treated with a good sense and quiet humor which should not lead one to underestimate the seriousness of the fundamental objection suggested by the author. This is, in fact, the objection of all occultists whose psychology is based on that of the ancient Aryans, or as Prof. Fite would intimate, the psychology of Plato and Aristotle. Modern science works from the without *by machinery* to find the within; the ancient psychology, in postulating the identity of all beings within, demands study *from within,* without. But it is too human, too humane for "science" to deal with men's minds and souls by sympathy—by putting one's self in the place of another! It is refreshing to note that Prof. Fite also inclines to the belief that all nature is sentient and must be studied from the point of view of consciousness. Let us hope that others of Prof. Fite's intellectual calibre may dare to stand for the old that is true and good in a world gone mad for "the latest". For, without doubt, "Scientific Prepossessions" will rouse much ire in "scientific" quarters, and many nicely adjusted machines register even contempt for this friend of the Real.